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In the June number of *The Classical Journal* Professor Tenney Frank contributes an interesting article on Poetic Diction in Latin Verse, which is to be commended to all teachers of Vergil. In a great deal of the teaching of Vergil in our schools its poetical element, while possibly felt, is not expounded, and Professor Frank does well to call attention to the fact that Vergil is a great poet not merely by what he says, but by the way in which he says it.

The main point of Professor Frank's paper is to show that one of the chief characteristics of English poets of the classical age, such as Pope, and the one which contributes more than anything else to their artificiality, viz. the common employment of adjectives with substantives, which is usually attributed to the careless imitation of poets like Lucan and Statius, is shared by Vergil as well. Whether Pope is tiresome and artificial by reason of an ignorant imitation of classical models I do not feel disposed to discuss. I imagine that most of Pope's critics would give their heads to be able to write like him, and I likewise imagine that few would deny him the glory of being the most finished wielder of English verse that the English language has seen.

A study of Vergil's vocabulary shows that it is, as was to be expected, very largely a prose vocabulary. When he wrote he had to take the Latin language as he found it, and no little credit belongs to him for having been able to employ a prose vocabulary for the purpose of high poetry. This is accomplished largely by the figurative use of words, but particularly by his employment of adjectives with substantives. The true poet sees in color just as the painter does and the only means of expressing color in a language of recent development is the adjective. Most teachers as well as pupils fail to appreciate this characteristic of Vergil's poetry. A careful study of it will add a great deal to their rational enjoyment of the greatest Roman poet.

Professor Frank quotes in illustration of the differences as well as the similarities between the Virgilian diction and that of Pope the following passages: *Verg. Aen. 7. 8-36*

aspirant aurae in noctem *nec candida cursus*
luna negat, splendet tremulo sub lumine pontus.
Proxima Circaeae raduntur litora terrae,
dives inaccessos ubi Solis filia lucos
adsiduo resonat cantu, tectisque superbis
urit odoratam nocturna in lumina cedrum
arguto tenuis percurrentes pectine telas.

quae ne monstra pii paterentur talia Troes
delati in portus neu litora dira subirent,
Neptunus ventis implevit vela secundis,
atque fugam dedit et praeter vada fervida vexit.

. et in lento luctantur marmore tonsae.

flectere iter sociis terraque advertere proras
imperat et laetus fluvio succedit opaco.

Pope, Fourth Pastoral, 2. 45-52.

No grateful dews descend from ev'ning skies,
Nor morning odours from the flow'r's arise;
No rich perfumes refresh the fruitful field,
Nor fragrant herbs their native incense yield.
The balmy zephyrs, silent since her death,
Lament the ceasing of a sweeter breath;
Th' industrious bees neglect their golden store;
Fair Daphne's dead, and sweetness is no more.

He then comments: "(In Pope) the adjectives are usually the most obvious ones: if erased, they could easily be replaced by the most prosaic of readers. They contain hardly a suggestion that does not readily arise from the connotation of the nouns. Perfumes are usually "rich", the normal field is "fruitful"; poetry knows only of "fragrant" herbs; zephyrs have been "balmy" and bees "industrious" these many centuries. . . . In the lines of the *Aeneid* just referred to, *candida, tremulo, inaccessos, adsiduo, nocturna, dira, lento, opaco*, are neither otiose nor undistinguished in their respective contexts. This is only saying that Vergil, for all his classicism, reveals an imagination that Pope does not".

We may disagree with Professor Frank's judgment as to the quality of these adjectives, and to my mind 'morning' is no less (nor more) otiose than *nocturna* and 'fragrant' than *tremulo*; but the

important fact that he emphasizes is that the Latin has in its possibilities of word order due to inflection a means of varying the monotony that the English has not; so "in the passage from the Aeneid referred to, only five times out of a possible thirty-three does the noun stand adjacent to the adjective. In turning that passage into English, most translators would unite the adjective and the noun in all of the thirty-three instances. The result would be destructive of all enjoyment. Vergil reads like Pope at once. Not even the beauty of the epithets can save the passage. The real difference therefore lies in the structure of the two languages".

Professor Frank's conclusion is: "It must be made clear that it is impossible to translate every descriptive adjective of Vergil by an English adjective. The spirit of our language forbids it. Some of these adjectives may be thrown into the position of attributes or into relative clauses; at times a more vigorous verb or a more highly colored noun may be found to compensate for their suppression; at times we must either boldly prune them away and endure the loss without compensation, or we must attempt to make up for it by a shift of emphasis. And all this only goes to enforce the never too much emphasized contention that, since translations are at best inadequate and misleading, students should be induced as early as possible to enjoy their Latin poets in the original".

CLASS-ROOM COMPREHENSION OF CICERO¹

I beg your indulgence for what is not a cogent demonstration, nor a coherent, balanced monograph, but a loose and discursive presentation of some of the minor devices by which I endeavor to bring my pupils to a comprehension of what they are reading. At the outset I desire to make it perfectly clear that by comprehension I mean that kind of comprehension which reaches not only the mind but the feelings and gives some inkling of the emotion inherent in or implicit beneath the mere meaning of the words. I strive, perhaps vainly, but I trust, not always in vain, to wake in my pupils some echo, however far and faint, of the tingling thrill which ran through the unwilling and incredulous marrow of Cicero's hearers, even of those least receptive, most indifferent, or most contemptuously hostile.

Some one has said that the difficulty with Vergil is to translate him after one has understood him, that the difficulty with Cicero is to understand him after one has translated him. For my part I find in each author, now the one difficulty, now the other,

and, indeed, sometimes both at once; yet I recognize the general truth of the observation and propose here to dwell upon the difficulty of comprehending the full significance of many passages in the stock orations of Cicero, even after a satisfactory translation has been made—upon the difficulty of conveying to an ordinary schoolroom class any genuine realization of the spiritual and emotional import of Cicero's eloquence.

To impart to an American schoolboy any real grasp of the impression of Cicero's stylistic manner is so nearly impossible that it is scarcely worth attempting. The boy has trouble enough with the purport of the matter. I shall now try to show how I endeavor to lead those specimens of the American schoolboy who fall under my care to as close a comprehension of the meaning of what Cicero said as they are capable of forming.

I venture, somewhat timidly, to begin by dissenting from what I believe to be the very general practice of commencing with the Catilinarian orations. Boys who have read only three books of Caesar, most of whom have read only five, and none of whom has read more than that amount of prose with perhaps a little of Nepos and Sallust, are, I feel, poorly fitted to comprehend what on earth was the meaning of Cicero's first outburst against Catiline. For myself, I prefer to begin my classes with the speech on the Manilian Law. After a deliberate and careful reading of that oration, a fairly sensible boy ought to have some idea of what was at stake in the intrigue of which the Catilinarian speeches were the culmination and are the most notable record. I have found my practice entirely successful, as far as I myself am capable of judging. The exordium of the Manilian Law is indeed rhetorical, artificial and involved. From my point of view this is rather an advantage. Boys forget much of their Latin during their summer holiday. Normally healthy boys ought to be expected to forget most of the drier grammatical details. A syntactical shake-up at the beginning of the school-year is no bad commencement of the year's work. To grind hard at the grammar for a while, to analyze minutely, is good for both teacher and pupils. The exordium of the Manilian Law offers a fine field for this sort of exercise.

In reading Cicero, all the way through the year, it is my practice to require the pupil called on to tell the mood of each verb in the sentence he is about to translate, and to state the reason for the mood. If he does this with a colorable approach to accuracy he is given an opportunity to translate the sentence. If he fumbles and bungles over this analysis he never gets any chance to try to translate

¹ This paper was presented at the meeting of the Classical Association of the Middle States and Maryland, at New York, April 27, 1907.

at all. I find that this device tends to discourage the use of cribs, ponies and translations among my pupils. They rise to the requirement and the exertion seems to do them good.

The next point I make with my pupils is that they shall never for an instant use any sort of class-room jargon, translation-English or any approach to such abominations. A boy talks to me of the 'magnitude of the forests' and I ask him what magnitude of shoes he wears. He looks foolish and says the 'size of the forests', and I express myself as satisfied. If he says the "extent of the forests", I tell him he has hit it. If he talks to me of the "maritime coast", I want to know does he go bathing on the "maritime coast" in summer and he grins and says "seashore". So of all other idioms. I hoot at anything obsolescent, top-lofty, bookish or slangy, and insist on such English as a sensible lad would use in a decently intelligible letter. I try to teach my boys to feel that a word is insufficient and to inure them to a tireless search for *the* word.

But a boy may analyze correctly, translate a sentence accurately into natural idiomatic English and then ask what it means. This is the sort of difficulty concerning which I ask your attention. And the difficulty is quite as real when, as happens even more frequently, the boy thinks he comprehends the passage, yet is far from suspecting the vital significance of the underlying thought as it was conveyed to Cicero's audience.

In dealing with such obscurities I feel that I am applying to the teaching of Cicero the method of illumination used by Froude in his sketch of Caesar, that I am not meticulously careful about the provable verity of my statements if they are probable and picturesque.

The only way to interest boys is to interest them; the details of the method must vary with each instructor and with his varying materials, but to some extent each teacher must use some sort of outside illustrations adapted to his pupils and natural to himself. In presenting some specimens of the kind of illustrations which I use I do not wish to be misinterpreted. I have no thought of claiming that among a thousand possible right methods of teaching Cicero my method is any better than the other nine hundred and ninety-nine. I opine that it is probably not identical with all the other methods and may possibly be of interest in itself or in comparison with the rest.

Some one may say that some of the passages I cite as samples are adequately dealt with by the notes or in the introductions of common school editions; I admit that in advance, but would reply

that the mind of a school-boy is to notes and introductions as a duck's back is to rain. Notes and introductions, even when faithfully read, do not seem to penetrate to a boy's inner consciousness, they do not seem to wake him up; and not unnaturally so, especially in respect to Cicero's speeches.

The speeches were and are alive. The boy is alive. The introduction and notes, if not dead, are certainly inanimate. To make an electrical connection between the live soul of the speeches and the live soul of the boy there is need of a live teacher. No inanimate notes will ever accomplish it. I fancy that what I say to my boys, if printed and read by them, would do them little good. I have reason to believe that said, as I say it, it does the boys a great deal of good. I think it probable that similar illustrative utterances, varying with the teacher and natural to each, would be similarly effective.

As an example of the sort of difficulties which I have in mind let me cite an anecdote of the Empress Eugenie. It is said that when Napoleon the Third first fell in love with her, he made overtures which were rejected by herself and her family; when he found himself more and more fascinated by her, when she, dazzled by his attentions, continued to do everything in her power to increase his fascination, he discussed marriage. For some time it was understood in Paris and by all the French great-world, that he was meditating marrying her and that the question under deliberation was whether he would agree to marry her giving her full imperial rights and full dynastic rights to her children, or she would agree to marry him morganatically. During the period of gossip and suspense, while Napoleon spent in her company every moment he could spare from his imperative duties, while he was overwhelming her with every possible token of regard, she was present at a review of troops, being seated with a number of great ladies on a balcony of the palace. She was in sight and hearing of hundreds, even of thousands. When the review broke up Napoleon dismounted beneath her balcony and called up to her:

"How can I reach you?"

In a loud, clear, far-carrying voice, of arch, youthful gaiety, she called back:

"By the right hand, sire, by way of the chapel".

Now, conceive an average lad of some thousands of years hence, living among conditions of religion and law, of custom and habit, of courtship and marriage as alien from ours as ours from those of Cicero's Rome, or even more so. How far must a mere translation fall short of conveying the significance of Eugenie's brief and telling speech? Any future form of human language must needs contain

words for 'right' and 'hand' practically identical in meaning with ours; words not further from 'chapel' than it is from *sacrarium* or *fanum* or *templum*; words for 'sire' not further from it than it is from Roman titles of respect. But the point will be not so much to catch the meaning as the significance, the difficulty will be not with what the words denoted but with what they connoted, not with what was expressed by the utterance but with what was implied.

Obscurities such as this abound in Cicero's speeches, and it is with them that I am chiefly preoccupied.

A boy's difficulties naturally are concerned with the meanings of words, phrases, clauses or sentences, or with the general drift of paragraphs and larger sections of utterance.

While teaching classes year after year I have noted difficulties of the sort I have in mind in the six stock speeches of Cicero: that on the Manilian Law, the four against Catiline, and that in defense of Archias.

In these six speeches I have found a total of 196 such difficulties. 49 concern words, 2 phrases, 11 clauses, 15 sentences and 14 paragraphs, while 31 are concerned with generalities; by which I mean difficulties spread over more space than a paragraph, or occurring differently in several passages, or arising from the Roman character in general and its differences from modern character. All these amount to 152 difficulties. Besides these there are 44 passages which I explain as sarcastic or jocular, namely, seven words which I call slang, five sneers and thirty-two jokes.

The slang is all that of the gladiatorial schools, the technical dialect of Roman fencing, closely analogous to the terms used by our modern prize-ring. Once Cicero indicates that he is using a word *hi*: a slang sense by affixing to it an 'as they say', and the term is identical with one used by our boxers: 'with the body'. These seven bits of apparent slang all occur in the first two speeches against Catiline and appear to be part of Cicero's effective sneer at him as a mere ruffian, a rough, a tough, a thug, a prize-fighter.

As all the slang, so many of the jokes involve sneers. The sneers not involving jokes all occur, like the apparent slang, in the first two speeches against Catiline. One is the word *gladiatori* itself, with *isti* added to sharpen its sting (Cat 1. 12.29).

Of the thirty-two jokes, I find two in the speech for Archias (one about Sulla and the poetaster, and the other about poets from Cordova), six in the speech on the Manilian Law, two in the first Catilinarian, three in the third, and nineteen in the second.

I point out to my pupils that the sneers and slang

were either spoken to Catiline before the Senate or at him before the people; that with the exception of two for the jury in the speech for Archias, and two sneers at Catiline before the Senate, the jokes were all for the populace in the open air; that nineteen of the thirty-two jokes proper, twenty-seven out of the total of forty-four, are in that ticklish second Catilinarian speech, delivered by an anxious and apprehensive orator to a perturbed and panicky public, and that they were presumably inserted to relieve the mental tension and cheer up the citizens; whereas in the fourth Catilinarian, delivered in the solemnity of the Senate, with no Catiline to jeer at nor any riff-raff to cater to, there is no trace of slang, sneer or jest. My pupils appear to comprehend my meaning and to relish the notion.

All this about slang, sneers and jokes is, of course, a mere matter of personal interpretation. I have not a particle of philological proof upon which to base it. You may scout it contemptuously and I cannot say you are wrong. The point is that, true or false, it helps amazingly to interest my pupils and to wake them up to the reality of Cicero's speeches as they must have fallen upon the ears that listened to them. The kind of method I use or misuse, better managed on a broader basis of exact knowledge, might yield something really worth while.

In respect to the one hundred and fifty-two difficulties of word, phrase, clause, and sentence, paragraph or generality, the time at my disposal permits me to take up scarcely more than one of each. Of the forty-nine words, take for instance *iste* as Cicero uses it once or twice in the speeches against Catiline and repeatedly in the impeachment of Verres. I illustrate the feeling it caused by telling how John Randolph of Roanoke used to rise in Congress and instead of referring to his antagonist as the 'Gentleman from Connecticut' speak slurringly of him as 'that'. I clinch the illustration with the tale of how a well-known manufacturer of clocks made a cogent and telling speech on an army bill, the effect of which Randolph completely dissolved by rising, pointing his long, skinny finger at his victim and saying: "If *that* knew as much about tac ties as it knows about tic ties I'd answer *it*".

Among the thirty-two phrases which I have noted consider *tempestivo ad navigandum mari* (Man. 12. 34). A boy bred in an age of lighthouses, charts, compasses, chronometers, barometers, telescopes, wireless telegraphy and steam-engines cannot be expected to extract from any vocabulary or any notes the remotest approximation to a realizing sense of the unusual qualities implied in Pompey by the statement that he put to sea on a sea not yet sea-

sonably fit for voyaging; his competence to make sure that his ships were ready to the last rope, his hold upon his men, his daring, his dazzling originality. I refer to a phrase current, as late as a hundred years ago, among the Turkish population around the Black Sea, expressing the worst form of irresponsible, demented lunacy by saying: "He would go to sea in winter".

Most notable among the eleven clauses I have marked is that parenthetic relative clause in which Cicero sneeringly says of Catiline's silver eagle, that he used to worship it before he went out to murder. I illustrate by citing the present practice of intending assassins in Italy, Sicily and Corsica who quite regularly arrange matters with lawyer and priest and then pray before the statue of their favorite saint as preliminaries to neat and deft success in the settlement of personal and family difficulties.

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(To be concluded)

REVIEWS

Lysias: Selected Speeches (XII, XVI, XIX, XXII, XXIV, XXV, XXXII, XXXIV). Edited with Introduction, Notes, and Appendices, by Charles Darwin Adams. New York: American Book Co. (1905). Pp. 400. \$1.50.

This edition is clearly the fruit of exhaustive study of the author and his orations. In its preparation the editor has been guided by the fact that these orations are commonly read in the Freshman year. Hence, besides explaining unusual constructions, he has provided for a systematic study of matters that are regular but are not usually understood by students before they reach college. Constant attention is given to the force of the tenses, to the particles, and to various uses of prepositions. Many notes present summaries of uses, to which repeated references are made—an excellent practice.

This systematic treatment of important matters and the elaborate provision made for a rhetorical study of the orations are the distinguishing features of the edition. To the introduction to each speech are added an outline of the speech, giving its rhetorical divisions, and comments on argument and style; the appendix contains a chapter on rhetorical terms, to which frequent reference is made in the notes. It is indeed important to study the orations from the point of view of rhetoric, since rhetoric figured so largely in ancient literature, but more material is here presented than the average Freshman can fairly be expected to master and appreciate.

In the commentary the editor has endeavored, though not always with success, to keep in mind

the needs of young students. Quotations from Greek authors are commonly translated; this is necessary, if Freshmen are to derive any benefit therefrom. There are numerous references to the grammars and to such handbooks as Gulick's and Gardner and Jevons'. Thus, provision is made not only for mastery of grammar and rhetoric, but for an appreciative study of antiquities and ancient life.

The notes are especially full on Orations XII and XVI, on the assumption that one or the other will be first read. This theory is correct, but the notes are often too diffuse; the omission of some and the compression of others would be an improvement. In 12.6, for example, why should reference be made to the Tholus and the Prytanes, terms not yet understood by the student? Among others, the notes on *κοσμίου* (12.20) *θανάτῳ εἵημώσατε* (12.36), *μετὰ ταῦτα* (16.15), *κομῆ* (16.18), *τὸν κατάλογον* (25.16), could be much condensed. The long note on *πρὶν εἰπέν* (12.17) might well have been abridged to make room for a comment on *κόνειον* with greater interest to the student. The space devoted to commentary and supplementary matter is too far in excess of that given to the text itself. It is difficult enough to induce young students to read brief notes. The comment on *πρὸς τινα* and *κατὰ τινος* 19.1 is inaccurate, for a plaintiff sometimes brought suit *πρὸς τινα* (Meier u. Schömann, p. 203 Lips.). A table of family relations in XXXII would have been a help, though, of course, the student can make one for himself and something must be left to the instructor.

The Introduction contains chapters on the life, works, and style of Lysias; the chapter on style is well supplemented by comments throughout the notes on Lysian usage and on the stylistic effects of syntax, word order and sentence structure. The remainder of the Introduction is devoted to the revolutions of 411 and 404 B. C., attention being properly directed to a correct understanding of their origin.

In the Appendix are found a good Chronological Outline and an excellent chapter on Athenian legal procedure; one of the merits of the latter is that it distinguishes the procedure in public from that in private suits. Another useful chapter is that on money and prices at Athens. There are also a discussion of the manuscripts, a bibliography, critical notes, and indices. A chapter on Greek oratory might have been included.

The volume is attractive, with large, clear print, and is marred by very few typographical errors. The following were noticed: 'were' for 'where', p. 216, l. 2; *αἱ*, p. 310, in note on § 27; *δοτε*, xxv, l. 167.

COLUMBIA UNIVERSITY

ROSCOE GUERNSEY

A Short History of Rome. By Frank Frost Abbott. Chicago: Scott, Foresman and Co. (1906). Pp. 304. \$1.

Handbook for the Study of Roman History. By Frank Frost Abbott. Chicago: Scott, Foresman and Co. (1906). Pp. 48. \$0.25.

This history is evidently intended for the younger student, perhaps the student of the High School. We are glad to note that the author attempts from the start to make the student do some of his own thinking. No subject gives greater scope for such instruction than does the study of Roman history. To refer to a few examples from the opening pages, we read in section 12: "But it was well for the Roman people that they were not brought into contact with the Greek cities of the South at an earlier date, before Roman public and private character had had an opportunity to develop along their own characteristic lines". Again, in § 14, we have: "The presence in Italy of these different races with their diverse tastes, religions and modes of living made against the development of a common national life". The statement in § 19 that the Greeks colonized only the western coast of Italy is full of meaning. Close reasoning is inculcated by the remarks concerning Minerva and Mercury in § 21, by the observation in § 27 that "Roman deities interested themselves in Roman affairs only", and by the following description of the gods, priests and the resulting complex ritual. The deduction must result in the student's mind of the great practical common sense of the Romans, and of the business, almost bargaining idea pervading Roman religion. Such remarks are mind openers for the young student, and moreover give to the conscientious teacher splendid opportunities for amplification.

In these opening pages, moreover, we are of the opinion that some effort should be made to answer the question that so often arises in the mind of the student, 'Why was Rome?'. Indeed, we have heard this question put by others than young students. In so far as the purpose of his history permits, Professor Abbott answers this question. In §§ 20 ff. he outlines the geographical reasons therefor, in 63 the social and political reasons, which, with the addition of the personal equation, are emphasized as occasion requires, as in 72, 75, 78, 176, etc.

Chapter IV, on The Conquest of Italy, is given very light treatment, and justly. The confusion caused by the contents of the chapter is relieved by the clear proof of the transition and the contact of the Roman world with Magna Graecia. The scattering effect of the chapter is counterbalanced by the short summary at its close, which con-

centrates the mind on the essential facts. These summaries (for they conclude each chapter) are very helpful; but in this chapter, as in others, the best means for fixing the student's mind on the real meaning of what has preceded are the outline maps, simple as they are. The same opportunely light treatment is most welcome in Chapter XIV, on The Barbarian Invasions. The subject is well handled, and leaves a clear impression of this otherwise confused period.

Modern criticism is likewise evident. The student is given the traditional account, and then a short critical analysis, e. g. in connection with the story of the Kings (42, 43), the early republican history (58), the comments on the first Samnite War (68) and on the refusal of Rome to treat with Pyrrhus (84), the construction of the first Roman fleet (156), and the Labarum (473).

As regards the quotations from the sources, the author does not begin to make real use of them until he reaches the Punic Wars, and then he is very happy in his choice. The quotation from Polybius in § 187 is especially appropriate. We think, however, that it would have improved the appearance of the page and have impressed the student more had the quotations throughout the book been printed in italics. Archaeology and references to existing monuments, which are very sparingly made, might (we think) have been used more extensively in order to increase the interest of the student. This interest, however, is fostered by the use of such pregnant expressions as "united Italy" (149) and the "unification of Italy" (182) in referring to the compactness of the Roman Empire at the outbreak of the first Punic War, and "nationalist movements" (450), apropos of the breaking up of the Empire in the third century.

Chapter V, on The Successful Struggles of the Plebeians (pp. 61-80), seems rather long, too much space being devoted to a subject which is not extremely interesting to the young student, particularly in a volume which covers, within the compass of 276 pages, the entire history of Rome to 800 A. D. In fact, this chapter represents chapters III and IV of the author's Roman Political Institutions, plus pp. 63-70 of Ch. V. Chapter VII of the History, on The Roman State and her Provinces, (which might well have been expanded), offers a refreshing contrast, and gives a most necessary relief from chapters V and VI preceding. Chapter VIII, on The Conquest of Gaul and of Asia Minor, seems to be out of its proper place. It follows a chapter on the good and the evil results of the Punic Wars and the wars in the East. We should naturally have expected a discussion of the social conditions under the Gracchi and Sulla to

follow, which would have proved how near monarchy was approaching better than a discussion of the conquest of Gaul and Asia Minor. Moreover, it would have prevented the slip in § 284, "We have already followed Sulla's campaign in the East", when all that preceded was, "But his (Mithridates') attempt to occupy Greece was thwarted by the Roman leader Sulla" (248). By adopting this order the author breaks the 'unity in the story'. We are of the opinion that the essential facts of chapter VIII could have been incorporated more profitably in chapter IX, the arrangement, in fact, which the author has adopted in the Institutions (VI). Gaps would thus have been avoided. The purpose of the chapter seems to be to introduce upon the stage Caesar and Pompey, and to prove that long terms of service on the part of the soldiers produced loyalty to their commander. But such statements are premature, and surely would have resulted even more clearly from a treatment of the Gracchan period and the Marius-Sulla struggle.

And this brings us to our last point, the relation between the author's Short History of Rome and his earlier Roman Political Institutions. Very frequently the statements are similar, in fact repeated verbatim, and the order of the paragraphs identical. Of course the treatment differs, as might be expected from the titles of the respective works. For instance, in the History the fables of the Kings are duly given, whereas in the Institutions they are entirely omitted; vice versa, the organization of the Comitia is given in detail in the latter, but is merely hinted at in the former. Similarly, chapter VI of the History, Expansion beyond the Sea, is given fuller treatment (pp. 81-113) than the corresponding passages in the Institutions (pp. 81-89). To give a few more examples of this parallelism, chapter X of the History corresponds to chapter VII of the Institutions; chapter XI to XII and XIII; chapter XII to XIV and XV; and chapter XIII to XVI. In fine, the History is an adaptation from the author's Institutions, or to be more exact, from those chapters which he there describes as historical. The original work was good; the present History is good.

The accompanying handbook for the teacher contains most valuable suggestions and bibliography.

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Years ago at the head of the entrance examination papers in Greek at Columbia College directions were invariably printed requiring the student to state what beginner's Greek book he had used, what Greek grammar he had studied, and has read. Then came question 1: "Translate the following passage". The first passage was regularly from Xenophon.

One year the paper contained the usual directions, and the passage first given for translation began as follows: *ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτὸς διέψω.* (Anabasis 1.4.8).

One boy wrote as follows: "I have used White's First Lessons in Greek and Goodwin's Greek Grammar; I have read four books of the Anabasis and three books of the Iliad". Then, a few lines below stood this sentence, "But by the gods I will not pursue them". There was not another word in the book.

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